

A New Copper-plate Inscription of Lakṣmaṇasena.—By BABU AKSHAY

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[Read, June 1899.]

The copper-plate — bearing this Inscription, was discovered in the month of Bhādra 1898, in the village of Anulia, near Ranaghat, in the District of Nadia. It has been edited previously in my journal, the *Aitihāsika Citra*, by Pandit Rajanikanta Cakravartti of Maldah. I now re-edit it from the original plate.

The plate measures $13\frac{1}{4}$ " by $12\frac{1}{2}$ " and bears on both sides a Sanskrit Inscription in 56 lines partly in prose and partly in verse. The writing is of the Bengali variety of the North-East Indian Alphabet of the 12th century and intimately agrees with the characters of the other well-known documents of the Sena Dynasty. The spelling is on the whole very correct, and no remarks as to orthography are called for. The seal, bearing the image of a ten-armed deity, is attached to the top of the plate.

The Inscription opens with the words *Om! Namo Nārāyaṇāya*, and an invocation to Çambhu and the Moon, after which the well-known genealogy of the Sena Kings from Hemanta to Lakṣmaṇasena is recorded in exactly the same words as in the Tarpan Dighi Plate,¹ but with this exception only that instead of verse VIII of the Tarpan Dighi Plate, three other verses are added (ll. 18–24) in praise of the liberality and bravery of Lakṣmaṇasena, which, however, do not mention a single historical fact.

The object of the Inscription is to record a grant made by *Lakṣmaṇasenadeva*, who is styled as *Parameçvara-Paramavaiṣṇava-Paramabhāṭṭāraka-Mahārājādhirāja* and who is described as meditating over the feet of *Mahārājādhirāja-çrī-Vallālasena*. The grant was made

¹ Edited in *this Journal*, Vol. XLIV, for 1875, Part I, pp. 1–15, with two facsimile Plates. Another copper-plate of Lakṣmaṇasena has been discovered last year at Madhainagar, near Serajganj, in the Pabna District. It is, however, yet unedited.

by him while he was staying at his camp in *Vikramapura* (ll. 27 ff.), and consisted of a portion of a field in *Matharaṇḍiyā* (*Mātharaṇḍiyā-khaṇḍa-kṣetra*; l. 38) which is described as lying in *Vyāghrataṭī*, a place or district belonging to the *bhukti* of *Paunḍravarddhana* (ll. 37 ff.). This piece of land was given to a Pandit, *Raghudevaçarmman* by name, the son of *Devadāsadevaçarmman* and grandson of *Çaṅkaradevaçarmman*, and great-grandson of *Vipradāsadevaçarmman*, who belonged to the *Kauçika-gotra*, and studied the *Kāṇva-çākhā* of the *Yajurveda* (ll. 70 ff.).

The grant was made on the 9th day of *Bhādra*, in the 3rd year of *Lakṣmaṇasena*'s reign (l. 56). This date taking the year 1119 A.D., the epoch of the *Lakṣmaṇasena* Era, as the beginning of his reign, corresponds to A.D. 1121-22. The Minister for piece and war, *Nārāyaṇa-datta*, acted as *dūtaka* (ll. 54-55).

Historically we gather no new information from this inscription. I am unable to identify the exact position of the localities mentioned in the grant.

I now edit the Inscription from the original Plate :—

Obverse :

- (l. 1,) Om̐ namo₂Nārāyaṇāya ॥ Vidyud¹=yatra maṇi-dyutiḥ phaṇi-pater=vvā(bbā)lendur=indr-āyudham̐ vāri
 (l. 2,) svargga-taraṅgiṇī sita-çiro-mālā valāk-āvaliḥ | dhyān-ābhyāsa-samiraṇ-opani-
 (l. 3,) hitaḥ çreyo-ṅkur-odbhūtaye bhūyād=vaḥ sa bhav-ārṭti-tāpa-bhiduraḥ Çambhoḥ kapardd-ām̐vu(mbu)daḥ ॥
 (l. 4,) Ānando=mvu(mbu)-nidhau cakora-nikare duḥkḥacchid=ātyantiki kalhāre hata-mohatā Rati-
 (l. 5,) patāv=eko=ham=ev=eti dhiḥ | yasy=āmī amṛt-ātmanaḥ samudayanty=āçu prakāçāj=jagaty=A-
 (l. 6,) trer=dhyāna-paramparā-pariṇatam̐ jyotis=tav=āstām=mude ॥ Sev²-āvanamra-nṛpa-koṭi-kiri-
 (l. 7,) ṭa-rocir-amv(mb)-ūllasat-pada-nakha-dyuti-vallaribhiḥ | tejo-viṣa-jvara-muṣo dviṣatām=a-
 (l. 8,) bhūvan bhūmibhujāḥ sphuṭam=ath=auśadhi-nātha-vam̐çe ॥ Ā³-kaumāra-vikasvarair=ddiçi di-
 (l. 9,) çi prasyandibhir=ddor-yaçaḥ-prāleyai ripu-rāja-vaktra-nalina-mlāniḥ samunmilayan | HE-
 (l. 10,) MANTAḤ sphuṭam=eva Sena-janana⁴-ksetr-augha-puṇy-āvali-çāli-çlāghya-vipāka-pīvara-guṇas=te-

¹ Metre: Çārdūlavikrīḍita; and of the next verse. ² Metre: Vasantatilakā.

³ Metre: Çārdūlavikrīḍita.

⁴ The second *na* has been inserted later.

- (1. 11,) śām=abhūd=vaṁṣajah || Yadiyair¹=ady=āpi pracita-bhuja-
tejas-sahacarair=yaṣobhiḥ ṣobhante
- (1. 12,) paridhi-pariṇaddhā iva diṣah | tataḥ kāñci-lilā-catura-catur-
ambhodhi-labarī-parit-orvvi-
- (1. 13,) bhartā=jani VIJAYASENAḤ sa vijayi || Pratyūhaḥ² kali-
sampadām=analaso vedāya naik-ādhvagah
- (1. 14,) saṅgrāmah cṛita-jāṅgam-ākṛtir=abhūd=VALLĀLASENAS=tataḥ |
yaṣ=cetomayam=eva ṣaura-ya-vijayi
- (1. 15,) da[t*]tv=auśadham tat-kṣaṇād=akṣiṇā racayāñ=cakāra
vaṣagāḥ svasmin pareśām ṣriyah || Sambhukt-ā-
- (1. 16,) nya-dig-āṅganā-gaṇa-guṇ-ābhoga-pralobhād=diṣam=iṣair=
amṣa-samarppaṇena ghaṭitas=tāt-tat-prabhāva-sphu-
- (1. 17,) taiḥ | dor-uṣma-kṣapit-āri-saṅgara-raso rājanya-dharmm-
āṣrayah ṣrimal-LAKṢMAṆASENA-bhūpatir=a-
- (1. 18,) taḥ saujanya-simā=jani || Āmnāyah praṇināya yāni munayo
yāny=asmaran samstutāny=ā-
- (1. 19,) cāreṣu ca yāni tāni dadire dānāni dainya-druhā | hṛiṇattve
ca tathā=py=anena niyamaḥ kā-
- (1. 20,) leṣu samkhyātātān=deyeṣv=artthinam=antareṇa ca phal-
āṣamsā-vidhau ṣṇvatā || Samayam³=api sa-
- (1. 21,) muddhatam numas=tam tad-asi-mah-auśadham=udva(dba)-
bhūva yatra | bhavati para-pura-praveṣa-siddhiḥ kara-vi-
- (1. 22,) dhṛte sakṛd=eva yasya mūle || Yān⁴ samva(mba) ndhya
jagat-trayi-vitarāṇe mittrair=Vva(Bba)lir=v vāritoyaiḥ sa-
- (1. 23,) ṅgama na Gaṅgayā kṣaṇam=api svarggo=pi samsmariyate |
tān=uccair=atiṣayi-ṣāli-vasudhān=ā-
- (1. 24,) rāma-ramy-āntarān=viprebhyo=yam=adatta pattana-gaṇān
bhūmipatir=vbhū (bbhū) yasa(ṣa)ḥ || Sa khalu ṣri-Vi-
- (1. 25,) KRAMAPURA-samāvāsita-ṣrimaj-jaya-skandhāvārāt | Mahārājā-
dhirāja-ṣri-VALLĀLASENA-
- (1. 26,) DEVA-pād-ānudhyāta-Parameṣvara-Paramavaiṣṇava-Pa[ra*]-
mabhaṭṭāraka-Mahārājādhirāja-ṣrima-
- (1. 27,) l-LAKṢMAṆASENADEVAḤ kuṣali samupagat-āṣeṣa-rāja-rājanya-
ka-rājñi-rāṇaka-rājapu-
- (1. 28,) tra-rājāmātya-purohita-mahādharmmādhyakṣa-mahāsān-
dhivigrahika-mahāsenāpati-

Reverse :

- (1. 29,) mahāmudrādihikṛta-antarāṅgavṛ(ḥ)haduparika-mahākṣa-
patalika-mahāpratihāra-mahā-

¹ Metro: Çikhariṇi.

² Metro: Çārdūlavikṛḍita; and of the next two verses.

³ Metro: Puṣpitāgrā.

⁴ Metro: Çārdūlavikṛḍita.

- (1. 30,) bhogika-mahāpilupati-mahāgaṇastha-daussādhika-caurod-
dharanika-nau-va (ba)la-ha-
- (1. 31,) sty-açva-go-mahiṣ-ājāvīk-ādi-vyāpṛtaka-gaulmika-daṇḍapā-
çika-daṇḍanāyaka-viṣa-
- (1. 32,) yapaty-ādīn | anyāṃç=ca sakala-rāja-pādopajivino s dhyakṣa-
pracār-oktān=ih=ākī-
- (1. 33,) rttitān | caṭṭa-bhaṭṭa-jātīyān | janapadān | kṣetrakarāṃç=ca
vrā(brā)hmaṇān vrā(brā)hmaṇottarān yathā-
- (1. 34,) rham mānayati vo(bo)dhayati samādicati ca | matam=astu
bhavatām | yathā çri-PAUṆPRAVARDDHANA-bhukty-antaḥ-
- (1. 35,) pāti-VYĀGHRATĀYĀM | pūrvve açvattha-vṛkṣaḥ sīmā | dakṣiṇe
jala-pillā sīmā | paçcime Çā-
- (1. 36,) ntigopī-çāsanam sīmā | uttare mālāmañca-vāṭī sīmā | ittham
catuḥ-sim-āvachchinnam vṛṣabha-ça-
- (1. 37,) ṅkara-nalina-sakākinika-sapta-triṃçad-unmān-ādihik-ādih-
āvāp-ānvita-nava-droṇ-ottara-bhū-pāta-
- (1. 38,) k-aik-ātmakam saṃvatsareṇa kaparddaka-purāṇa-çat-aik-
otpattikam MĀTHARAṆḌIYĀ-KHAṆḌA-KṢETRAM sa-jhā-
- (1. 39,) ṭa-viṭapaṃ¹ sa-jala-sthalam sa-gartt-oṣaram sa-guvāka-
nārikelam sahya-daç-āparādham parihrta-sarvva-
- (1. 40,) pīdam a-caṭṭa-bhaṭṭa-praveçam a-kiñcit-pragrāhyam ṭṛṇa-
yūti-gocara-paryantam VIPRADĀSADEVA-
- (1. 41,) ÇARMMANAḤ prapauttrāya ÇAṆKARADEVAÇARMMANAḤ pauttrāya
DEVADĀSADEVAÇARMMANAḤ puttrāya Kau-
- (1. 42,) çika-sagotrāya Viçvāmitra-Va(Ba)ndhula-Kauçika-prava-
rāya Yajurveda-Kāṇva-çākḥ-ādhyāyi-
- (1. 43,) ne Paṇḍita-çri-RAGHUDEVAÇARMMANE puṇye s hani vidhivad-
udaka-pūrvvakam Bhagavantam çri-man-Nā-
- (1. 44,) rāyaṇa-bhaṭṭārakam=uddiçya mātāpitrōr=ātmanaç=ca puṇya-
yaço s bhivṛddhaye² utsrjya ā-
- (1. 45,) candr-ārkkam kṣiti-sama-kālam³ yāvat bhūmi-cchidra-
nyāyena tāmraçāsani-kṛtya pradattam=asmā-
- (1. 46,) bhiḥ | Tad=bhavadbhiḥ sarvvair=ev=ānumantavyam | Bhāvi-
bhīr=api nṛpatibhīr=apaharaṇe nara-
- (1. 47,) ka-pāta-bhayāt pālāne dharmma-gauravāt pālaniyam |
Bhavanti c=ātra dharmm-ānuçam-
- (1. 48,) sinaḥ çlokāḥ | Bhūmim⁴ yaḥ pratigrhṇāti yaç=ca bhūmim
prayacchati | ubhau⁵ tau puṇya-

¹ This reading has been first pointed out by Prof. Kielhorn in Epigraphia Indica, Vol. V, p. 185, note 1. ² Read *puṇya-yaço-bhivṛddhaye*, without *avagraha* sign.

³ Read *ā-candr-ārka-kṣiti-sama-kālam*.

⁴ Metre: Anuṣṭubh (Çloka); and

of the next two verses.

⁵ The letter *u* has been added later.

- (1. 49,) karmmāṇau niyataṁ svargga-gāminan || Sva-dattāṁ para-
dattāṁ=vā yo hareta va-
- (1. 50,) sundharām | sa viṣṭhāyām kṛmir=bhūtvā pitṛbhis=saha
pacyate || Āsphoṭayanti
- (1. 51,) pitaro valgayanti pitāmahāḥ | bhūmi-dātā kule jātas=sa nas=
trātā bhavi-
- (1. 52,) ṣyati || Iti¹ kamala-dal-ām(vu)(mbu)-vindu-lolām Ḷriyam=
anucintya manuṣya-jīvitāṁ ca |
- (1. 53,) sakalam=idam=udāhṛtaṁ ca vuddhā(buddhvā) na hi
puruṣaiḥ para-kirttayo vilo-
- (1. 54,) pyāḥ || Ḷrimal²-Lakṣmaṇaseno NĀRĀYAṆADATTA-Sāndhivigra-
hikam |
- (1. 55,) Raghudevaçāsane skṛta dūtāṁ bhū-maṇḍali-va(ba)la-
bhīḥ ||
- (1. 56,) Saṁ 3 Bhādra-dine 9 mahāsām ni || çṛini³ ||

¹ Metre: Puṣpitāgrā.

² Metre: Āryā.

³ *Mahāsām ni* probably is an abbreviation for *mahāsāmdhivigrahikena nibaddham*.
The last two syllables perhaps are the king's endorsement of the document.